ARAMBE FLAME

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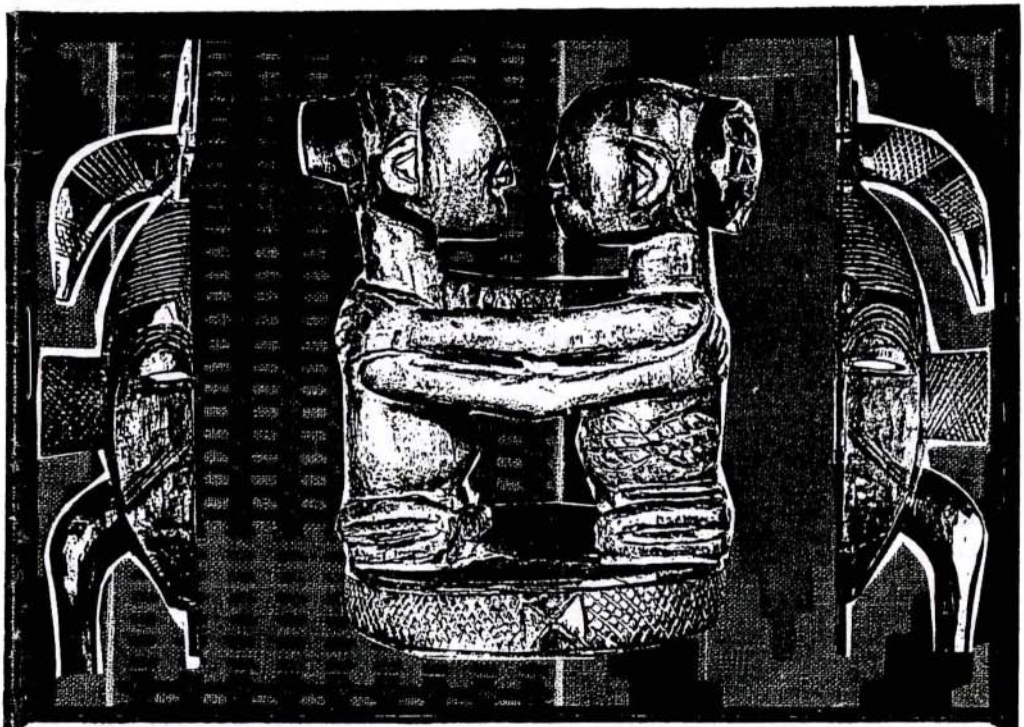

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EDITORIAL POLICY

The HARAMBEE FLAME is the monthly newsletter of the Harambee Afrikan Cultural Organization(Nebraska State Pen chapter). Ours is a pan-Africanist publication, meaning that we view all people of African descent as one African people, having certain basic interests in common. Also, the HARAMBEE FLAME attempts to be Africentric, in that, through study of the history, cultures, and traditional values of African people, we seek to have and cultivate an African way of looking at things.

The main purposes of the HARAMBEE FLAME are to stimulate and inform. We list "stimulate" first because, more than anything else, we want our readers to be moved to question their/your own ideas, lives, and the circumstances in which we live and to challenge those things that must be challenged in order for us to move from a condition of mental and spiritual servitude and physical dependence upon Caucasian institutions to a state of collective self-determination. Toward this purpose, we present commentaries, poems, etc. These do not necessarily represent the official positions of the Harambee Afrikan Cultural Organization.

The HARAMBEE FLAME provides information because wise people want to know what's going on and because certain kinds of information can stimulate the mind, inspire people to want to act, and influence them to pursue proper understanding so that the actions they take will be as effective as possible. The main vehicle we use to provide information is our "From Other Sources" feature in which we make an effort to provide news about the problems we African people are confronted by and the steps we are taking to resolve them. In this feature, we try to provide coverage of the activities of African people and developments affecting us in the U.S., the nations of Africa, and elsewhere. In "Commentary," we offer analysis of and views about current events and developments.

We encourage you to send your comments, essays, poems, etc. to HARAMBEE FLAME; Harambee Afrikan Cultural Organization; P.O. Box 2500; Lincoln, NE.; 68542-2500.

COMMENTARY

A Question of Pride

What is "pride"? Simply, it's a good feeling a person has about him or her self, based on efforts and/or accomplishments he or she has achieved. Pride can also be such a feeling based on the efforts and/or accomplishments of a group one is part of. Pride shouldn't be confused with conceit, or a person's sense of his or her superiority over others. And a legitimate pride isn't rooted in simply being. If you walk up to a sister who has a naturally pretty face and tell her, "Damn, you look good," she will probably like your assessment of her looks. But the fact that someone thinks she looks good is nothing for her to take pride in. The prettiness of her face is not a result of effort on her part. It's not an accomplishment of hers. Genetics did this for her, and she can't take credit for Mother Nature's work.

You might run into a sister who exhibits remarkable sharpness of mind. She catches on quick. You tell her she's sharp, and she appreciates the compliment. But if this sharpness is something she recognizes as a trait she was born with and has done nothing she knows of to cultivate her intellectual abilities, then she is just being intelligent and can neither take credit for it nor be justifiably proud of it.

On the other hand, if you see a sister sporting an impressive and elaborate set of cornrows and give her her props, or see a brother who's ripped and compliment him for the shape he's in, either the sister or the brother has reason to be proud because both the hair-do and the "cuts" resulted from conscious effort. They constitute accomplishments --however small they might be. If you notice that a brother or sister is smart and is using this mental ability to devise academic, economic, social, or/and other programs designed to benefit African people, then you are noticing a brother or sister who has a legitimate reason to be proud, to have a good feeling about him or her self. This African is not just being intelligent, but is doing something with this intelligence.

If we are operating from an African mind-set, we judge the value and meaningfulness of an effort or accomplishment

on the basis of how much it is made in the common interests of the collective African group or/and how much it benefits the collective. We might recognize Tiger Woods for having accomplished a lot as an individual African in the game of golf, Usher for being commercially successful as an individual African in the music field, or Clarence Thomas for pulling himself up(by his boot-straps?) to the "lofty" room of the U.S. Supreme Court. We might recognize these individual Africans' efforts and accomplishments. But when we weigh their accomplishments on the scale with the question of how much we, as an African group, have benefitted or can be expected to benefit, these accomplishments come up short. They weigh practically nothing.

But Tiger, Usher, and Clarence probably are proud of themselves and their accomplishments. Judging themselves and what they've achieved based on European(Caucasian) standards, they need only to ask of themselves: "Have I been successful in Europeans' terms, received their recognition, and/or been granted their rewards for my hard work?" Or there's an African male who, let's suppose, made a quarter of a million dollars last year by selling cocaine to brothers and sisters in the community he's a part of. He's proud because he has accomplished big sales, made big bucks, and managed not to get imprisoned (probably due, in part, to his informing and lying on people to and for the police). Of course he's proud. According to the European standards of individualism and materialism he's directed by, he is successful.

Most of us operate on the basis of these European standards and base our levels of pride in self and/or in our people on these standards. We are, afterall, products of an environment in which it is European standards that we are mostly exposed to and indoctrinated with. Fortunately, there are Africans--educators, thinkers, writers, and others--who help us overcome, in greater and lesser degrees, the effects of this exposure and indoctrination.

In a time when it is far too typical for there to be Africans in the commercial entertainment fields who are willing to play any kinds of roles, write any kinds of scripts, and/or disregard the collective interests of African people

in other ways, there are some who are consciously making decisions about what they do based on what they see as the interests of the African community and their responsibilities to this community. In a recent edition of TIME magazine, there was an article on the African playwright, August Wilson. The article, "100 Years in One Life," recounts a incident in which Paramount Studios was "trying to make a movie out of Wilson's play, Fences, and Barry Levinson was interested in directing. Wilson...nixed the idea, insisting that the play--about a former Negro Leaugue baseball player struggling to support a family in 1957--must be directed by an African American."

In another passage, the article talks about August Wilson's play, "Radio Golf," which "is set in an inner-city redevelopment office, where two black businessmen(one of them running for mayor) are seeking to clear space for a new commercial development." The article quotes Wilson as saying the play deals with the "failure of the black middle class...who failed to return their expertise, participation and resources back to the community." Further, Wilson is quoted: "We got to be united and come together...before we can proceed on, into the 21st. century."

August Wilson, as a playwright, is not just <u>being</u> creative. He is <u>doing</u> something with his creativity in an effort to benefit his people. And he is unapologetically taking a stand as an African("black"), not hiding from his African identity or diluting his work(putting cream in his coffee) in order to appeal to and/or appease Europeans. For this, our brother can be legitimately proud, and we, in turn, can be proud of him.

But August is just one African. And while he is not alone in taking principled stands on behalf of African people, the voices of others who are in situations like his are too often either silent or shameful in the words they speak. Like these Africans who are in the public eye, we have opportunities to choose between speaking and acting in what we sincerely see as the interests of our people and speaking and acting in the interests of those who oppress us. It is, among other things, a question of pride.

-Editor

REVIEWS

INTEGRATION TRAP: GENERATION GAP by Oba T'Shaka

It is a rare occasion to find a book on the social ills Africans in America experience that both identifies the problems and offers valid solutions. I just finished reading INTEGRATION TRAP: THE GENERATION GAP CAUSED BY A CHOICE BETWEEN TWO CULTURES by Oba T'Shaka. This book expounds upon the title by simply illustrating how the desire of Africans to establish full "integration" has turned out to cost us parts of our culture which we "willingly" abandoned to be able to assimulate into the culture of our enemy.

This assimilation process has made it easy for Africans to adopt values that were not originally our own. We see examples of this in the individualist and materialist mentality exhibited by many of our entertainers, in African organizations, in our community, and in our family relationships. By accepting these values, and doing so at the cost of our African cultural structure, we have created a gap in our relationships between males and females, skilled and unskilled, young and old, and the "middle-class" and poor. This is the result of our making the wrong choice between two cultures.

Oba T'Shaka validates and makes this fact plain by doing a thorough evaluation of the history of the civil rights movement, as well as other movements and organizations of African people. He also examines African American culture and points out its strengths and adaptations. In addition, he examines and compares African American culture to traditional African communal systems and identifies their strengths and similarities between them. In the process, T'Shaka argues strongly against our seeing African American culture as a sub-culture.

Of all the information and insight that Oba T'Shaka gives (What I have covered is just an unjustly brief overview), what stuck out most for me was the following statement:

"We have to be able to identify the stages that African

-cont. on page 11-

FROM OTHER SOURCES

Task Force Rates Legal Services for Indigent Persons in Nebraska as "Poor."

"Accused persons in Nebraska who are indigent and thus not able to hire an attorney can receive free legal counsel,...paid for by the counties...But the quality of defense counsel provided to the poor in Nebraska as a whole has recently been evaluated and found wanting.

"In October of last year, Nebraskans were given a 'report card' on the quality of the state's legal services for the poor. The report card was published by the Implementation Committee of the Nebraska Minority and Justice Task Force...the Task Force Implementation Committee appointed a working group to analyze the current operation and prevailing standards of indigent defense systems in Nebraska.

..."The Implementation Committee's working group graded Nebraska on how well the state is measuring up to the 'Ten Principles of a Public Defense Delivery System'...

1) The public defense function, including the selection, funding, and payment of defense counsel, is independent. **Poor**
2) Where the caseload is sufficiently high, the public defense delivery system consists of both a defender office and the active participation of the private bar. **Poor**
3) Clients are screened for eligibility, and the defense counsel is assigned and notified of appointment, as soon as feasible after client's arrest, detention, or request for counsel. **Poor**
4) Defense counsel is provided sufficient time and a confidential space in which to meet with the client. **Fair**
5) Defense counsel's workload is controlled to permit the rendering of quality representation. **Fair**
6) Defense counsel's ability, training, and experience match the complexity of the case. **Fair**
7) The same attorney continuously represents the client until completion of the case. **Good**

8) There is parity between defense counsel and the prosecution with respect to resources and defense counsel is included as an equal partner in the justice system. **Fair**

9) Defense counsel is provided with and required to attend continuing legal education. **Poor**

10) Defense counsel is supervised and systematically reviewed for quality and efficiency according to nationally and locally adopted standards. **Poor...**"

-from "'Report Card' Gives Nebraska, As a Whole, Poor Grades On Legal Counsel for the Poor," page 4, March NEBRASKA CRIMINAL JUSTICE REVIEW(Omaha, NE.)

New Coalition Introduced at Town Hall Meeting in Support of Million Man March 10th Anniversary Activities

"...Nearly 250 residents packed the Mt. Sinai Baptist Church in Richmond, VA... to participate in a town hall meeting and rally to gear up residents to support the upcoming tenth anniversary of the Million Man March(MMM) on October 16...the newly formed Blacks United for Action (BUA)...[were] hosts of the meeting...Trinity Baptist Church, the Elegba Foklore Society, the New Black Panther Party(NBPP), the NAACP and the Nation of Islam are the founding organizations that formed the coalition...

"Each member of the coalition presented solutions to one of the five issues facing Black people that they prioritized as their main objectives. Interspersed between the main speakers, youth shared their talent with the audience in powerful spoken word and song...

"The program was emceed by Bro. Lazarus, the local chairman of the NBPP who worked tirelessly to organize the rally. Elegba representatives stressed the importance of cultural identity, reflecting the aim of its cultural center that has served the community for over 20 years. Sekhmet Lioness, representing the NBPP, along with Sister Kanahethet, tackled the disrespect of Black women by Black men and themselves, bringing the raw truth of our practices as well as outlining steps to return balance to the Black family...

"After watching the movie 'Hotel Rwanda' in early February and becoming disturbed at the divisions that led to brutal violence, King Salim[King Salim Khalfani, head of the Virginia State Conference NAACP] determined that it was time for unity to become a working reality in the Black community here. That same night, he received a call from Rev. A. Lincoln James, pastor of Trinity, who expressed the same urgency for unity. Finding themselves on the same page, King Salim, already aligned with the Nation, and Rev. James, enjoying a firm relationship with the Panthers, the coalition naturally took form.

"Although the coalition is still in its first stages of development, the magnetism and respect reflected in the unity of these local Black leaders make it a practical model for other cities mobilizing for change leading up to, and beyond, the March..."

-from "Unity: Charged for Revolutionary Change," page 7, April 5 THE FINAL CALL(Chicago, IL)

African Woman's Tour Company Gives Travel a Historical Flavor

..."Nne Nne Ibeawuchi...was born in Nigeria but her family was forced to move to the United States when she was 4 years old, during Nigeria's civil war.(Her father is Nigerian and her mother is African American)...After...researching African Americans' travel habits,...she came up with the concept for Soul Planet Travel, offering tours designed especially for the African American and African travel market.

"She found that if you, an African or an African American, go on a tour with...large white owned tour companies, you experience great tours that show wonderful historical sites, but all from a white European perspective...

"Soul Planet Travel infuses African-American and African history into its tours...[and] has had tours to Brazil before this August will offer its first tour to the Boa Morte Festival near Salvador, Bahia, Brazil...Unlike the slaves brought to America, Brazilian slaves somehow managed

to keep and still practice their religions and customs from Africa.

"Boa Morte Festival is one of the oldest examples of syncretism, the blending of Catholicism and Candomble. The Irmandale da Boa Mode(Sisterhood of the Good Death) in Cachoeira is perhaps the most important festival in the African Heritage calendar in Bahia an is a living document of African culture...[in] the New World.

"The Boa Morte is a society of women which had its beginnings in the senzalas(slave quarters) where slaves would gather to discuss the news about abolition and pray for the slaves killed in the liberation movement. Once freed, ex-slaves would often form religious associations, sisterhoods and brotherhoods, often using the Catholic Church as a vehicle. However, these associations were really cultural centers whose aims were to free other slaves from captivity and to preserve the traditions handed down verbally from generation to generation. This was the case of the Sisterhood of the Good Death. Their aim was to help newly freed slaves to survive in a world where there was no longer a master with his whips and chains.

"Reminiscent of secret female societies in Africa, the Sisterhood of the Good Death worships the Iyas, the female spirits of the dead. A 'good death'(or Boa Morte) was seen as being a proper passage from the material to the spiritual world..."

-from "African American Tour Company Offers a New Tour to the Boa Morte Festival in Brazil," page 10, March 12 THE OMAHA STAR(Omaha, NE.)

Hair-braiders in Mississippi Released from Cosmetology Requirements

"On March 9, the Mississippi Senate voted to let African hair-braiders get to work and to set them free from the unnecessary and irrelevant cosmetology regulations that had kept them from legally practicing their craft...Under the Senate bill, braiders will simply be required to register with the Department of Health and to follow the Department's health and sanitation guidelines...

"Similar legislation passed the House last month. Differences between the House and Senate versions of [the bill] will be resolved in a conference committee...

"Previously, Mississippi's cosmetology licensing regime prevented braiders across the state from earning an honest living practicing and teaching their craft--unless they completed up to several thousand hours of training in cosmetology classes that do not teach the art of hair-braiding.

"With this legislation, Mississippi will join a growing number of jurisdictions, including Arizona, California, Kansas, Maryland, an the District of Columbia, that have recognized the distinction between cosmetology and braiding by exempting braiders from the cosmetology requirements...

"Last August the Institute for Justice filed a civil rights lawsuit challenging Mississippi's cosmetology licensing regime...Exempting braiders from the Board of Cosmetology's licensing regime garnered broad, politically diverse support from organizations such as the Southern Christian Leadership Conference, the Mississippi Center for Public Policy, the National Federation of Independent Business and the American Hair Braiders and Natural Haircare Association."

-from "MS State Senate Votes to Set Hairbraiders Free," page 16A, March 10-16 JACKSON ADVOCATE(Jackson, MS.)

African Institute of Agrarian Studies Urges So. African Government to Increase Pace of Land Redistribution

"South Africa needs to speed up the process in which large landholdings are divided among the landless. That was the advice to a farmers' summit in Pretoria by Sam Moyo, executive director of the African Institute of Agrarian Studies.

"Using his country, Zimbabwe as an example, Professor Moyo said,...'South Africa has to learn to make space for policy-making structures in order to prevent the unrest and political dynamics that will follow a failure to deliver on land reform'...

"Earlier at the summit, South African Communist Party leader Blade Nzimande said it will take a hundred years to transfer 30 percent of agricultural land to Black farmers at the current rate. Joint action is needed to accelerate the land reform process..."

-from "South Africa Urged to Speed up Giving Land to the Landless," pages 1 and 6, March 16 SAN FRANCISCO BAY VIEW(San Francisco, CA.)

U.N. Forces in Haiti: Functioning to Keep Peace or to Keep Outlaw Government in Power

"...MINUSTAH[UN Stabilization Mission in Haiti] is operating under a dual mandate, one part of which requires them 'to assist with the restoration and maintenance of the rule of law, public safety and public order in Haiti through the provision of operational support to the Haitian National Police'. This mandate was created by the UN Security Council and was largely dictated by the United States, France and Canada--the countries that installed and unequivocally support the unelected interim government.

..."Despite the restrictions of their mandate, some people within the UN are becoming uncomfortable with their role of backing up and supporting human rights abuses...

"Although the UN has not publicly denounced the Latortue government, they have made some tactical changes in the past weeks. The UN barred the police from attending several demonstrations...on March 4 and March 8, and on both days over 10,000 people demonstrated without incident. On Friday, March 17, thousands of people gathered for funeral services at Parc Lape(peace) with MINUSTAH in sight. Then, for the first time in months, the people were able to march by the Justice Department and the National Palace to the cemetary--back and forth without being harassed or killed.

"The peaceful nature of these demonstrations clearly supports the position of many human rights groups that the escalating violence of the past few months was a symptom of police brutality and impunity and UN inaction, and not gang violence on the part of Aristide supporters as portrayed by most media outlets... -cont. on page 12-

people go through when they are waking up. Political, historical, and cultural education, and involvement in the struggle for liberation has to trigger these stages. The identification of the stages of awakening have to be linked to an understanding of the universal stages of human growth and development that define how people discover and achieve mastery of their destiny, which is a universal process applicable for all human beings."

Furthermore, he says that we should be able to answer two vital questions:

"How do we shape African identity" and "How do we enter upon the path of our specific destinies."

In dealing with these, he says, "we are dealing with the most important questions of human existence." These are questions our African organizations will have to be able to address, as will our communities and social structures.

Oba T'Shaka lists several stages of identity transformation: 1) Black Identity 2)Negro Identity 3)Pre-disturbance 4)Disturbance 5)Black and African Identity and 6)Revolutionary African Consciousness. Of the above, one that I view as crucial for Africans is what I think of as the "turn-around" stage. Oba says the following:

"The stage of disturbance is the stage where Negroes (Africans) realize that something is wrong with how they see themselves and how they see the oppressor. The disturbance stage occurs when, either through direct or indirect experience with white racism, through conversation that exposes the enemy, through historical study, or as part of organizing against the white power structure, the Negro(African) is provoked to see that he or she has an oppressor for the first time in his or her life. Seeing the oppressor through his/her own eyes is the (African's) first experience of mental freedom."

I feel the disturbance stage is the turn-around stage because it is here where the person finally realizes that

a drastic change is needed and he decides to discover what and who he is and how he has been misled.

Overall, I really was enlightened by this book, intellectually and spiritually. Oba T'Shaka's evaluation of the Twa, their lineal family structures, and agrarian democracies as the foundation of all African just societal systems was very enlightening. In this book is a wealth of information and ideas, which all Africans in America should become aware of. I have read most of Oba T'Shaka's books, and I can say that he is extensive and plain in backing up his theories. This book is no exception to the rule.

-Ur Sa Ra

(This brother is a member of the Harambee Afrikan Cultural Organization. He is among the most active of our members, both in terms of participating in our meetings and with respect to reading, studying, and researching.)

FROM OTHER SOURCES

of the former military--many are known human rights abusers--are being incorporated into the Haitian National Police..."

-from "Police Brutality in Port au Prince Puts UN Mandate to the Test," pages 1 and 9, March 23 SAN FRANCISCO BAY VIEW

As African men, we commit ourselves to respecting ourselves and each other; to respecting African women; and to respecting our children and youth, and giving them proper guidance.

AUDIO CASSETTES/CDs

Priorities
by Straight Out Scribes

Staajabu and V. Sananaa Chochezi comprise the mother-and-daughter team known as "Straight Out Scribes." Based in Sacramento, California, these two African women do poetry/spoken-word performances all over the bay area, have published 6 books of their poems, and have now released their second c.d. of poems with music, entitled, "Priorities." Their previous release was "Mind Quakes." Like "Mind Quakes," "Priorities" deals with a variety of subject matters, such as cultural integrity, as well as the selling out of culture; what it is to be an African woman living in U.S. capitalist, sexist, and European-supremacist("racist") society; the fight to get political prisoners released; trying to be physically and psychologically healthy in a culture where the real and the natural are constantly being mixed with or replaced by the unreal and the unnatural; relationships; etc. In these 26 tracks on "Priorities," there is seriousness as well as humor, and the musicians and poets seem always to be on the same page. To get information on how to order this c.d. or the previous one by Straight Out Scribes, try staajabu@yahoo.com

Spiritual Enslavement
by Ashra Kwesi

Historian and lecturer, Ashra Kwesi, who, along with his wife, Merira, produces video- and audio-tape lectures on matters of African history, falsification of African history by European(Caucasian) "scholars," aspects of the European-supremacist("racist") concept, etc., has just brandished another weapon in the battle for African minds. "Spiritual Enslavement" is an interview with Ashra Kwesi, conducted by Amon Rashidi, with musical accompaniment by E. Jay and Rod Kirkpatrick. For those who are familiar with Kwesi's work, it would not be a shock to learn that "Spiritual Enslavement" is not a compilation of timid words or sugar-coated truth designed to take the bite or sting out of the substance of truth. Whether Brother Kwesi is talking about Christianity's roles in

the slave trade or the vulnerability of many Africans to the lure of a "white"(European) Jesus, Ashra is not smoothing the edges off. But of course, many of us fear strong medicine. This is where the music comes in. It's mellow, got decent beats. Some minds need that in order to be receptive to untimid words and strong truth. "Spiritual Enslavement" is a collaboration between Ashra Kwesi and Maroon Nation, a group that sees as its mission the constructive empowerment of our youth. For information on ordering this c.d. and/or other productions by Ashra and/or Merira Kwesi, call (214) 371-0206. The e-mail address is: kwesi@kemetnu.com.

COMMUNITY NEWS

Released Harambee Afrikan Cultural Org. Member Takes His Passion for Reaching the Young Through Skits to the Streets

Nkrumah(formerly known by the European name, "Kenny Walker") was a member of the Harambee Afrikan Cultural Organization just a few years ago and, during the time he was in the organization, he held at least two positions on our Central Committee. He participated with high energy and was never too timid to speak his mind. When he first joined us, his mentality was heavily under the grip of gangsterism. It was a struggle for him to break out of this and to try to make the transformation from "black" malehood to African manhood, which is the transformation we seek for all our members. One of the things Nkrumah found special joy in was putting together consciousness-raising skits, often employing rap, to reach the minds of younger brothers.

It appears that our brother has taken his desire to promote African manhood to the streets. In the April 22nd. edition of the OMAHA WORLD HERALD, under the headline, "Skit warns of life-altering violence," a story speaks of a skit performed at South High School, having to do with gang violence. The article credits "Kenny Walker"(Nkrumah) with writing the skit and quotes him: "Gang membership is just a title. We want to know what is going on underneath that makes you join a gang." Nkrumah says, in the WORLD HERALD piece, that he has put together about 30 other skits, which he will be presenting through a group he established called, "GI," or "Guilty of Self-Destruction, Innocent of Knowing."

BACK IN TIME

In June of 1974 Joan Little was convicted of breaking, entering, and larceny an was given a seven-to-ten year sentence. Instead of being sent to the North Carolina Correctional Center for Women in Raleigh, North Carolina, after her conviction and while awaiting her appeal, Joan was confined in the women's cellblock of Beaufort County Jail for approximately three months. During the majority of the three months, Joan was the only woman confined in the cellblocks. All the jailers in the Beaufort County Jail are white males.

On August 27, 1974, a jailer, Clarence Alligood, was found dead in the cell assigned to Joan. He was apparently stabbed a number of times with an icepick. The icepick belonged to the jailers and was kept in their desk drawer.

...Miss Little fled from the jail and hid from Beaufort County authorities for a week...On September 3, 1974, Joan surrendured to the State Bureau of Investigation in Raleigh, North Carolina. "The only thing I have to say is the reason I ran is self-defense...if I had stayed in Beaufort County, the authorities there, if they had gotten to me, I kow I wouldn't have been able to be here to tell what really happened."

The autopsy report, which the prosecution attempted to conceal, showed that:

> *"His(Alligood's) shoes were in the corridor, socks on feet, but otherwise naked from waist down with open yellow plaid shirt and undershirt on. The left arm was under the body and clutching his pants..extending from his penis to his thigh skin was a stream of what appeared to be seminal fluid..the urethral fluid was loaded with spermatozoa."*

Source: ILLUSIONS OF JUSTICE: Human Rights Violations in the United States by Lennox S. Hinds

ANNOUNCEMENTS

The state prison(Lincoln, NE.) chapter of the Harambee Afrikan Cultural Organization will be meeting on the following dates in May: Tue./3rd, Sat./14th, Tue./17, Sat./28th, Tue./31st. Our Tuesday meetings are from 6-7:45 p.m. and our Saturday meetings are from 1-3 p.m. Contact us by phone at (402) 479-3379.

The Bay Area Jericho Movement would like to encourage you and your organization to join us in organizing the International Day of Solidarity with Political Prisoners and Prisoners of War(IDSPP) called for Saturday, December 3, 2005. At this juncture, we are asking for the following: a) Organizational endorsements for IDSPP; b) a commitment to help organize one of the existing IDSPP regional actions(i.e. rallies and demonstrations), or to organize one in your local area; c) a commitment to help organize one of the existing regional programs(i.e. forums and cultural events), or to organize one in your local area; d) a commitment to engage in a fast in support of IDSPP. We are anxious to hear from you. All correspondence should be mailed to: Jericho Movement; P.O. Box 3585; Oakland, CA. 94509. E-mail correspondence should be sent to: kaliaw@sbcglobal.net.

The 2005 Kemet Nu "Know Thyself" educational tour to "Egypt"(from Cairo to Nubia) will run from July 17 to July 31 and will be conducted by Ashra and Merira Kwesi, national and international lecturers on Afrikan origins of civilization and other aspects of our history. The tour and lectures will include information and insight on: Afrikan pharaonic builders of civilization; the world's first universities of Karnak and Luxor; ancient Afrikan spiritual concepts that are with us today; the plagiarizing of our ancestral temples, symbols, and practices and the incorporation into European institutions; etc. To get information as to the cost of the tour package and so forth, contact Ashra or Merira Kwesi at P.O. Box 41005; Dallas, TX. 75241. Toll free: (877) 530-0400. Or visit their web site: www.kemetnu.com

HARAMBEE AFRIKAN CULTURAL ORGANIZATION CREED

Together we seek to know that which is us, to expand our collective consciousness of who we are and whence we come We exalt in the fact that Africans are beautiful in our own right, rather than at the expense of any other group of people. And in the true spirit of the Swahili word, "harambee," we promote the idea that cultural awareness is germane to human growth.

NGUZO SABA

Umoja - Unity
Kujichagulia - Self-determination
Ujima - Collective Work and Responsibility
Ujamaa - Cooperative Economics
Nia - Purpose
Kuumba - Creativity
Imani - Faith

HARAMBEE AFRIKAN CULTURAL ORGANIZATION

CENTRAL COMMITTEE

Alaga(Chairman - Wopashitwe Mondo Eyen we Langa

Eso/Alakoso Asha(Sgt.-at-Arms/Chairman of Cultural Affair Committee) - Les Wagner

Olotu Eko(Education Chairman) - Yusuf Jahi Kafele

Eleto(Administrative Chairman) - "Red" Kirtley

Akapo(Treasurer) - position unfilled

Akowe(Secretary) - Mosi Bankole

Akewi(Librarian) - Gah-is(William Dailey

HARAMBEE FLAME EDITOR

Wopashitwe Mondo Eyen we Langa